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A  
CATECHISME,  
CONTAINING

A short Exposition of the  
points in the ordinary Cate-  
chisme, with proofes of the same  
out of the Scripture.

Set forth for the vse of such as de-  
sire to be catechised in the Congre-  
gation of *Wadſdon* in *Buckingham-  
ſhire*, or else-where.

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*The second Edition.*

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*lebena oculi discurrunt per totam terram, ut  
ſpūm ſe exhibeat erga eos, quorum ani-  
mū eſt integer erga ipſum. 2 Chron. 16.9.*



LONDON:

Printed by T. S. for Roger Poſt, and  
are to be ſold at the ſigne of the Cat and  
Parrot in Iuic-lane, 1624.

# ARTICLE

OF THE

CONSTITUTION

OF THE

UNITED STATES

OF AMERICA

IN

THE

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OF THE

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A CATECHISME,  
contayning a short Exposi-  
tion of the points in the or-  
dinary Catechisme, with proofs  
of the same out of the  
*Scripture.*

Question.



*What are you by nature and  
practise of life?*

*Answ.*

A miserable sinner Of Sinne.

• conceived in sinne, and

*a* Psal. 51. 5.

• continuing therein from mine in-  
fancie.

*Iob* 25. 4.

*b* Rom. 7. 12.

13. 14.

*Q What is that sinne wherein you  
were conceived?*

*A.* It is that • naturall cor-  
ruption which by the fall of *Adam*

*c* Rom 7. 18. 23.

• came vpon all his posterity, it is  
called Originall sinne.

*d* Rom. 5. 19 20.

*Q Is this naturall corruption a  
mortall*

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*mortall and deadly sinne?*

*e 1 Cor. 15. 56*

*f Gen. 5. 3.*

*g 1 Cor. 2. 14.*

*h Gen. 6. 5.*

*i Rom. 7. 24.*

*A.* All sinne is the <sup>e</sup> sting of death in it selfe, & therefore this being a<sup>f</sup> defacing of Gods Image in vs, a <sup>g</sup> confusion of our vnderstanding, a <sup>h</sup>peruerting of our will and of all our affections, and a very <sup>i</sup>body of death, cannot but bee deadly.

*Q. What is the sinne wherein you haue continued?*

*k 1 Iohn 3. 4.*

*l Dan. 9. 9. 10*

*11  
Rom. 7. 19.*

*A.* The manifold <sup>k</sup> transgressions whereby I haue offended in thought, word, and deed, <sup>l</sup>either omitting duties required, or committing that which is forbidden in the Law; all these are called actual sinnes.

*Q. How may a man come to the true knowledge and sight of his sin?*

*m Rom. 7. 7.*

*n Exod. 20.*

*Deut 5.*

*o Matth. 5.*

*1 Tim. 1. 5.*

*A.* By examining himselfe, by the <sup>m</sup> Law of God, contained in the tenne <sup>n</sup> Commandements, but interpreted in <sup>o</sup> other Scriptures.

*Q. What is the order and matter of*



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*of the tenne Commandements?*

*A.* The *p*renne Commandements are diuided into two *q* Tables, the first contayning our duty to God, in the foure first; the second contayning our duty to our Neighbour, in the sixe latter Commandements.

*Q. What is the first Commandement?* *The first Table.*

*A.* I Am *r* the Lord thy God. *r* Exod. 20. 2. 3  
*I* &c. Thou shalt haue none other gods before my face.

*Q. What thinke you of the Lord God, the author of these Commandements?*

*A.* That hee is *c* one *r* Iehoua, *f* 1 Cor. 8. 6.  
*v* infinite in *x* power, *y* wisdom, *i* Exod. 34. 6.  
*h* holinesse, *m* mercy, iustice, good- *a* Psal. 139. 7.  
*n*esse, *e*ternity, *d* distinguished *x* Mat. 19. 26.  
into *c* three persons, the Father *y* Rom. 16. 27.  
*b* begetting, the Sonne *c* begotten, *r* Leuit. 19. 2.  
and the Holy Ghost *f* proceeding *Reu.* 15. 4.  
from them both. *e* Exod. 34. 6. 7.  
*a* Psal. 90. 1. 2.  
*b* Mat. 28. 19.  
*c* 1 Iohn 5. 7.  
*d* Psal. 2. 7.  
*e* Heb. 1. 6.  
*f* Iohn 14. 26.

*Q. What is the end and drift of*

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*of this Commandement?*

*a* Mat. 4. 10.

*b* Ioh. 4. 24.

Mat 22. 37.

*c* Esa. 42. 8.

*A.* To appropriate diuine<sup>a</sup> worship wholly to God alone, specialiy that which is <sup>b</sup>inward in the hart, <sup>c</sup>excluding al others frō any portion therin

*Q. What are the principall things forbidden in this Commandement?*

*b* 1 Sam 2. 30.

*i* Esay 42. 8.

*k* Ierem 17. 5.

*A.* This Commandement forbids the <sup>b</sup>preferring of any Creature or thing before the true God, by <sup>i</sup>delighting in it secretly, or <sup>k</sup>depending vpon it more then vpon the true God, or making any thing in our accōt equal vnto him.

*Q. What are the speciall duties required in this Commandement?*

*n* Iohn 17. 3.

*m* 1 Tim. 1. 5.

*n* Prou. 1. 7.

*o* Mat. 6. 25.

*i* Cor. 16. 13.

*i* Pet. 1. 13.

*p* Ephes 4. 18.

*q* Exod 5. 2.

*r* Heb. 12. 16.

*s* Heb. 3. 12.

*A.* The <sup>l</sup>knowledge of God as the ground of the rest, also the in-  
tire<sup>m</sup> loue of God, the <sup>n</sup>feare of God, <sup>o</sup>confidence and sure affi-  
ance in God, and therefore what-  
soeuer is contrary to these, as <sup>p</sup>ig-  
norance of God, <sup>q</sup>contempt of God, <sup>r</sup>prophanenesse of heart, and <sup>s</sup>infidelity, are forbidden and con-  
demned

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demned in this Precept.

*Q. What is the second Commandement?*

*A.* Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen above, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a iealous God, and visit the sin of the fathers, vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands, in them that loue mee, and keepe my Commandements. Exod. 20. 4. 5. 6.

*Q. What is the summe and drift of this Commandement?*

*A.* It intendeth a true establishment of the outward worship of God, forbidding all false worship expressly; and consequently requiring all parts of such externall worship as is v prescribed in the word vpon v Heb 8. 5.  
Esa y 1 12.

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x1 Tim 1 5.

y Mat. 6. 1. 2. 5.

vpon speciall reasons of executing mercy and iustice: this outward alwayes supposeth a \* pure heart, a good conscience, and faith vnfaigned, without which all is y vanity and hypocrisie.

*Q. What is chiefly forbidden in this Commandement?*

z Deut 4. 12.

Esay 40. 18.

44. 15.

Ezech. 8. 10.

Rom. 1. 24.

1 Ioh. 5. 21.

z1 Kin. 19. 18.

Esay 42. 8.

Psal. 97. 7.

b Luke 16. 26.

c Col. 2. 16.

d Mat. 15 3. 4. 5

Rom. 14. 6.

Col. 2. 21. 22.

Acts 16. 3.

e Esay 42. 8.

f Ier. 2. 27.

Ezech. 16. 24.

g Esay 63. 16.

h Psal. 73. 24.

i Esay 8. 19.

j Acts 8. 9.

k 1 Sam 28. 9

l Acts 19. 19.

m Heb. 12. 16.

*A.* All \* making of Images to represent God thereby, \* all worshipping of Images so made, vnder which grossest kinde of idolatry, all false worship of the true God, as <sup>b</sup> prayer for the dead, <sup>c</sup> will-worship, <sup>d</sup> traditions of men tendred as parts of Gods seruice are forbidden: as also transferring <sup>e</sup> diuine worship to those that are no gods, such as is <sup>f</sup> adoration of Images, of Saints, of the crucifixe, of the hoste, and all <sup>g</sup> inuocation of Saints or Angels, also <sup>h</sup> necromancy, <sup>i</sup> forcery, <sup>k</sup> witchcraft, <sup>l</sup> and all magicall practises, in which homage is done to the deuill, <sup>m</sup> prophane-

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phanenesse also, consisting in neglect or contempt of religious exercises is here forbidden.

*Q. What are the principall duties required in this Commandement?*

*A.* A reuerent behaviour of the outward man in the vse of holy exercises, also a religious vse of the word, of the Sacraments of the Gospell, as well as of the legall ceremonies in their times; a faithfull and seruient vse of a prayer, and thanksgiuing, as also a godly vse of fasts, v<sup>e</sup>owes, and v<sup>e</sup>lots, exercises lesse ordinary.

*Q. What is the third Commandement?*

*A.* Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

*Q. What is the summe and end of this Commandement?*

*A.* To fence the maiestie of the name

2 Ezech. 9. 8.  
1 Cor. 6. 20.  
2 Prou. 28. 9.  
1 Thes. 2. 13.  
Deut. 6. 6 7.  
p Math. 23. 19.  
1 Cor. 11. 23.  
8c.  
q Mat. 6. 19.  
Phil 4. 6.  
r 1 Thess. 5. 17.  
Heb. 13. 15.  
s Ios. 2. 15.  
Luke 5. 33.  
t Numb. 30. 3, 4.  
Psal. 116. 14.  
u Prou. 18. 18.  
Leuit 16. 8.  
x Exod 20. 7.  
Leu 24. 11. 12.

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y Deut. 28, 58.  
59.

z Ezech. 36, 22.

a 2 Sam. 12, 14.

name of God from all abuses, small or great; and to establish a reverent estimation and use of it, among men, both in heart, word, and deed, for if his name must not be taken vainly, much lesse \* scornfully or \* blasphemously.

*Q. What is chiefly forbidden in this Commandement?*

b Mat 6, 5.

Ier. 7, 4.

Psal. 50, 16.

c Mat. 4, 6.

d Deut. 28, 58.

e Ex. 34, 6, 7.

f Pl 78, 18, 19.

g Mat. 5, 34, 35.

h Sam. 25, 22.

i 1 King. 19, 2.

j Mal 3, 5.

Zach. 5, 4.

k Micha 4, 5.

L Act 23, 1.

M Tit 2, 10.

N Deut. 6, 13.

O 10, 20.

P Ier. 4, 2.

*A.* All <sup>b</sup> idle and hypocritical profession of religion, when the power of it is denied, all abuse of Gods <sup>c</sup> word vnto scoffes, iests, charmes, defence of error in doctrine or manners; as also all abuse of his <sup>d</sup> titles and <sup>e</sup> attributes, all vnreuerent mention of his <sup>f</sup> works; lastly, all <sup>g</sup> vaine, <sup>h</sup> outragious, and <sup>i</sup> false oathes.

*Q. What are the principall duties required in this Commandement?*

*A.* In generall, a <sup>k</sup> Christian conuersation answerable to our profession; more specially, <sup>l</sup> lawfull oathes duely limited, publike

or

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or private in causes of importance,  
a reverent use of Gods <sup>m</sup> word and <sup>m</sup> Psal. 37. 30.  
titles, an honourable mention of <sup>n</sup> Acts 3. 6.  
his <sup>o</sup> attributes and <sup>p</sup> workes, to his <sup>o</sup> Psal. 66. 16.  
glory, and our edification. <sup>p</sup> Psal. 19. 2. 34.

*Q. What is the fourth Commandement?*

*A.* Remember <sup>q</sup> that thou <sup>q</sup> Exod. 20. 8. 9.  
keepe holy the Sabbath day. Sixe <sup>10. 11.</sup>  
dayes shalt thou labour and doe all  
that thou hast to doe, but the sea-  
venth day is the Sabbath of the  
Lord thy God. In it thou shalt doe  
no manner of worke, thou and thy  
soone, and thy daughter, thy man  
servant, and thy maid servant, thy  
cattell, and the stranger that is  
within thy gates. For in sixe dayes  
the Lord made heaven and earth,  
the sea, and all that in them is, and  
rested the seaventh day, wherefore  
the Lord blessed the seaventh day,  
and hallowed it.

*Q. What is the purpose and drift  
of this Commandement?*

*A.* The

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*r*Exod.31.15.16

*A.* The *r* consecration of a day wherein wee should set our selves apart to the seruice of God, in exercises of religion, and workes of mercy.

*Q.* What are the principall duties required in this Commandement?

*f*Exod 16.23.

35.2.

*r*Exo.31.14.15

*u*Leu. 23.3.

*E*sa.58.13.

*x*Mat.18.19.

*y*Neh.8.4.5.

*r*A 23.20.7.

*e*Eph.5.19.

*b*Eccles.4.17.

*e*Phil.4.6.7.

*d*Act.17.11.

*e*Iosh.1.18.

*P*sal.119.99.

*f*Deut.6.6.7.

*Col* 3.16.

*g*Math.6.26.

*P*sal.28.5.

*b*Mat.12.7.

*H*os.6.7.

*i*Mat.25.36.

*q*1Cor.16.1.

*i*Mat.5.9.

*m*Mat.12.11.

*L*uke.13.15.

*A.* First, to keepe the Sabbath a day of *r*est, of *r* holy rest, in the holy *v* conuocation, therein to attend and beare a part in publike *x* prayer, in the vse of the *y* word, and *x* Sacraments, and *a* singing of Psalmes; as also priuately in *b* preparation to holy exercises, as in *e* prayer, *d* in reading the word, in *e* meditation, *f* conference, and in the view of *g* Gods workes, besides workes of *h* mercy, either to men, as *i* visiting the sicke, *k* relieuing the poore, *l* peace-making, or to other *m* creatures.

*Q.* What things are chiefly forbidden in this Commandement?

*A.* All



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**A.** All a worldly businesse and <sup>n Exod. 16. 29.</sup>  
seruile workes and labours of our <sup>Num. 15. 35.</sup>  
calling whatsoeuer, except such as  
pertaine to exercises of o religion, o Mat. 12. 5.  
and workes of p metcy, or such as p Mat. 12. 7.  
the present a necessity imposeth, q Mat. 12. 11.  
which could not be preuented be-  
fore, or deferred till afterwards.

*Q. How doth the Sabbath con-  
cerne vs, seeing it was the last day of  
the weeke, the Lords day which wee  
observe is the first?*

**A.** The change of the day can-  
not abolish the \* perpetuall mora- \* Exod. 31. 16.  
lity of a day to be sanctified holy 17.  
and glorious vnto God, which  
God hath established by his owne  
ordinance and r example, and r Gen. 2. 3.  
then the Lords day must necessa- / Gen. 2. 2.  
rily be obserued, the change being 2 Reu. 1. 10.  
made vnto it vpon the most waigh- v Mat. 28. 4.  
ty occasion of Christs r resurrecti-  
on, on that day the first of the  
weeke, and by authority of diuine  
example. x Acts 20. 7.  
1 Cor. 16. 2.

*Q. What*

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*Q. What is the fifth Commandement?*

*The second Table.*

*Exod. 20. 12.*

*A. Honour ⁊ thy Father and thy Mother, that thy dayes may be long in the land which the Lord thy God giueth thee.*

*Q. What is the purpose and end of this Commandement?*

*Rom. 12. 10.*

*A. To establish that due<sup>a</sup> respect which ought to bee betweene man and man, in regard of their severall callings or gifts.*

*Q. What are the principall duties required in this Commandement?*

*a Mat. 1. 6.*

*b Rom. 13. 1.*

*c 1 Tim 5. 4.*

*Rom 13. 7.*

*d 1 Cor. 4. 2.*

*Eph 6. 5.*

*e Eph. 6. 5. 6.*

*f Eph 6. 1.*

*g Eph 6. 5.*

*h Col. 3. 18.*

*i Pet. 3. 1. 2.*

*j Heb. 12. 17.*

*Gal. 6. 6. 7.*

*k Rom. 13. 7.*

*Mat 22. 21.*

*l Leu 19. 32.*

*m Psal. 16. 1.*

*A. It is required that <sup>a</sup> reuerence, <sup>b</sup> obedience, <sup>c</sup> remuneration, and all good <sup>d</sup> faithfulnessse, bee performed with <sup>e</sup> singlenessse of heart, as well as in outward behauiour, by <sup>f</sup> children to parents, by <sup>g</sup> seruants to masters, by <sup>h</sup> wiues to husbands by <sup>i</sup> people to their ministers, by <sup>k</sup> subiects to their gouernours, by those that are inferiours in <sup>l</sup> age or <sup>m</sup> gifts to their superiors. Againe, that*

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that <sup>a</sup> Parents instruct, correct, <sup>u</sup> Ephes. 6. 4.  
and provide for their children, that <sup>u</sup> Col. 3. 21.  
<sup>o</sup> Masters instruct and maintaine <sup>o</sup> Gen 18. 19.  
their seruants, that <sup>p</sup> husbands per- <sup>p</sup> Ephes. 6. 9.  
forme due beneuolence to their <sup>p</sup> 1 Pet. 3. 7.  
wives, that <sup>q</sup> Ministers edifie by <sup>q</sup> 1 Cor. 7. 3.  
word and by example, that <sup>r</sup> Magi- <sup>q</sup> Acts 20. 28.  
strates procure the peace and <sup>r</sup> 1 Tim. 4. 12.  
wealth of the good, and the due <sup>r</sup> Rom 13. 3. 4.  
restraint of euill doers, that <sup>t</sup> Supe- <sup>t</sup> Tit 2. 3.  
riors in age or gifts be examples to <sup>t</sup> Rom 15. 1.  
their inferiours in godlinesse and  
honesty. Lastly, men must vse their  
equals with due <sup>t</sup> respect. <sup>t</sup> Rom 12. 10.

*Q. What things are chiefly forbid-  
den in this Commandement?*

*A.* Pride, <sup>v</sup> the roote of peruer- <sup>v</sup> Numb. 12. 1.  
ting due respect, and bitrer <sup>x</sup> impe- <sup>x</sup> 1 Kings 12. 13  
riuousnesse in superiours, and <sup>y</sup> stub- <sup>y</sup> Iude vers. 8.  
bornnesse and disobedience in in- <sup>z</sup> 2 Pet. 2. 10.  
feriours.

*Q. What is the sixth Commande-  
ment?*

*A.* Thou<sup>u</sup> shalt doe no murther. <sup>z</sup> Exod. 20. 13.

*Q. What is the purpose and end of  
this*

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*this Commandement?*

*A.* The preservation of mans  
person from the <sup>a</sup> malice of the  
<sup>b</sup> heart, the <sup>b</sup> iniury of the tongue,  
<sup>c</sup> Gen. 9. 6. and <sup>c</sup> violence of the hand.

*Q. What things are chiefly forbid-  
bidden in this Commandement?*

*A.* The murther of the heart, by  
<sup>d</sup> anger, <sup>e</sup> wrath, or <sup>f</sup> enuy; the  
<sup>d</sup> Eph. 4. 31. Col 3. 8. murther of the tongue, by <sup>g</sup> mock-  
<sup>g</sup> 1 Iohn 3. 10. ing, <sup>h</sup> reuiling, <sup>i</sup> sowing of debate,  
<sup>j</sup> Prou. 14. 30. and <sup>k</sup> cursing: the murther of the  
<sup>g</sup> Prou. 30. 17. hand, <sup>l</sup> secretly or <sup>m</sup> openly execu-  
<sup>l</sup> Gen. 21. 10. ted vpon our <sup>n</sup> selues, or the person  
<sup>h</sup> Mat 5. 22. of <sup>n</sup> our neighbour.

*Q. What things are chiefly requi-  
red in this Commandement?*

*A.* First, those affections of  
heart whereby wee are moved to  
yeeld safety and comfort to our  
neighbors person, as <sup>o</sup> naturall af-  
<sup>o</sup> Isay 58. 7. fection, <sup>p</sup> meeknes, <sup>q</sup> mercifulnesse.  
<sup>p</sup> Gal 6. 1. Secondly, those <sup>r</sup> wholesome words  
<sup>2</sup> Tim. 2. 24. whereby wee procure to our neigh-  
<sup>q</sup> Eph. 4. 32. bour some good, either by spea-  
<sup>Heb. 13. 3.</sup> king  
<sup>r</sup> Prou. 15. 4.

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king to <sup>c</sup> himselfe, or to some <sup>e</sup> o-  
ther man for him, or to <sup>v</sup> God.  
Thirdly, all good <sup>\*</sup> courtesie and  
mercifull dealing in our outward  
actions.

<sup>f</sup> Eſay 50. 4. 5.

<sup>g</sup> Prou. 31. 8. 9.

<sup>v</sup> Iob 42. 8. 9.

<sup>x</sup> Pſal. 133. 1.

<sup>y</sup> Act. 20. 35.

Prou. 11. 11.

*Q. What is the ſeauenth Comman-  
dement?*

*A. Thou <sup>\*</sup> ſhalt not commit  
adultery.*

<sup>z</sup> Exod. 20. 14.

*Q. What is the end and purpoſe of  
this Commandement?*

*A. The preſeruati-<sup>o</sup>n of <sup>\*</sup> chaſti-  
ty in my ſelfe and in my neighbor.*

<sup>a</sup> 1 Cor. 7. 34.

*Q. What things are chiefly forbid-  
den in this Commandement?*

*A. Thoſe <sup>b</sup> ſecret luſts which  
draw the heart to vnlawful deſires,  
<sup>c</sup> vnchaſt lookes; all inſtruments  
& prouocations vnto the breach of  
chaſtity, as <sup>d</sup> corrupt talke, <sup>e</sup> rioting  
and drunkenneſſe; <sup>f</sup> lightneſſe in  
outward geſture, as <sup>g</sup> wanton dan-  
cing, and the like; <sup>h</sup> exceſſe in ap-  
parell; laſtly, the groſſe act of <sup>i</sup> adul-  
tery, <sup>k</sup> fornication, <sup>l</sup> inceſt, <sup>m</sup> So-  
dometry,*

<sup>b</sup> Mat. 5. 27. 28.

<sup>i</sup> Pet. 2. 11.

James 1. 15.

<sup>c</sup> 2 Pet. 2. 14.

<sup>d</sup> 1 Cor. 15. 33.

Prou. 7. 17.

<sup>e</sup> Ier. 5. 7. 8.

<sup>f</sup> Prou. 6. 13.

<sup>g</sup> Mar. 6. 22.

<sup>h</sup> Zeph. 4. 8.

<sup>i</sup> Deut. 22. 24.

Iob 31. 1.

<sup>k</sup> Deut. 23. 17.

<sup>l</sup> 1 Cor. 5. 1. 2.

<sup>m</sup> Lewit. 20. 13.

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<sup>n</sup> Leu. 20. 15. 16 **dometry, <sup>n</sup> buggery.**

*Q. What things are chiefly required in this Commandement?*

<sup>e</sup> 1 Cor. 7. 34. *A. Chastity* <sup>o</sup> of soule and body,  
<sup>p</sup> Rom. 13. 13. 14 *temperance* and moderation in  
<sup>i</sup> Tim 6. 8. diet and apparell, <sup>q</sup> modesty in be-  
<sup>q</sup> Phil. 4. 5. haviour.  
<sup>i</sup> Sam. 1. 15.

16. 18. *Q. What is the right Commandement?*

<sup>r</sup> Exod 20. 15. *A. Thou <sup>r</sup> shalt not steale.*

*Q. What is the end and drift of this Commandement?*

*A. That we should not <sup>r</sup> impair*  
<sup>f</sup> Esay 58. 6. our owne or our neighbors estate,  
<sup>i</sup> Esay 58. 7. but so farre as we can <sup>r</sup> procure the  
good of both.

*Q. What things are chiefly forbidden in this Commandement?*

<sup>v</sup> 1 Tim 6. 10. *A. First, <sup>v</sup> couetousnesse, the in-*  
Heb. 13. 5. ward desire of all vnlawfull gaine;  
<sup>x</sup> Prou. 20. 25. also all false pealing, with <sup>a</sup> Church  
<sup>y</sup> Luke 3. 13. or <sup>y</sup> Common-wealth: moreover,  
<sup>q</sup> Prou. 6. 10. 11 those secret stealths which men  
<sup>a</sup> Prou. 21. 27. commit, by <sup>a</sup> idlenesse, <sup>a</sup> vnchristi-  
<sup>b</sup> Prou. 27. 13. nesse; <sup>b</sup> vnadvised suertiship, <sup>c</sup> nig-  
<sup>e</sup> Ecclel. 6. 1. 2. gardlinesse,

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gardlinesse, & vsury, & fraudulent contracts, & extortion, & bribery, & perverting iustice, and all manner of violent or priuy stealing, whether in greater or lesser matters.

d Deut. 23. 19.  
e 1 Thes. 4. 6.  
f Luke 19. 8.  
g Esay 1. 23.  
h Amos 6. 12.  
i Exod. 22. 1. 2.  
3. 4.

*Q. What things are chiefly required in this Commandement?*

*A.* Contentednesse & with our estate, & diligent labour in a lawfull calling, & discreet frugality in ordering our meanes of maintenance, & mercifulnesse to the needy, & iust dealing towards all.

k 1 Tim 6. 8.  
l Heb. 13. 5.  
m Eph 4. 28.  
n 2 Thes 3. 12.  
o Psal. 112. 5.  
p Psal. 37. 26.  
q Prou 21. 3.  
r Tit 2. 12.

*Q. What is the ninth Commandement?*

*A.* Thou & shalt not beare false witness against thy neighbour.

*Q. What is the purpose and end of this Commandement?*

*A.* That our owne & our neighbors credit & good name should bee preserved.

*Q. What things are chiefly forbidden in this Commandement?*

B 3

A. False

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e Mat 7. 1.  
 i Cor 13. 5.  
 f Job 16. 10.  
 Mat 27. 39.  
 n Ester 4. 14.  
 x 1 Sam. 22. 9 10  
 26. 1.  
 y Acts 8. 9.  
 Pro 27. 2.  
 z Pro 28. 13.  
 Luke 14. 18.  
 a Esay 49. 14.  
 b Leuit 19. 16.  
 c Pro 12. 22.  
 d Act 24. 2. 3. 4.  
 e Deut 19. 19.  
 Pro 19. 5. 6.  
 f Leu. 19. 5. 6.  
 i Iohn 2. 21.  
 g Psal 15. 3.  
 h Ier. 37. 14.  
 i Pro. 29. 5.

*A.* False & suspicions, vnseemely  
 gestures, tending to the disgrace  
 of any man: & silence when our  
 neighbours credit is in question;  
 yea speaking some truths with an  
 ill affection; likewise & boasting,  
 false & excusing, or & accusing of  
 our selues, is here forbidden. More-  
 over, <sup>b</sup>backbiting, <sup>c</sup>slandering, <sup>d</sup>de-  
 fending ill men and ill causes; spe-  
 cially <sup>e</sup>false testimony before a  
 Iudge, and all <sup>f</sup>lying whatsoever;  
 the receiuing of false & reports a-  
 gainst our neighbour, or our <sup>h</sup>selfe,  
 and all manner <sup>i</sup>flattery is here  
 condemned.

*Q.* What are the duties required in  
 this Commandement?

k Rom. 15. 14.  
 l Psal. 15. 2.  
 m Job 31. 1. 2.  
 Acts 23. 1.  
 n Iudg. 1. 25.  
 Psal. 15. 4.  
 o Leuit. 19. 11.  
 p Mat. 18. 15.

*A.* To entertaine a <sup>k</sup>charitable  
 conceit towards all where prooue  
 is not to the contrary; to <sup>l</sup>speake  
 the truth from our hearts, both  
 touching our <sup>m</sup>selues, and to other  
 men; in <sup>n</sup>promises faithfully, in  
<sup>o</sup>reports simply, in <sup>p</sup>faults plainly;  
 but



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but specially, to giue a large testimony to the truth in publike tryall of causes. 9 Deut. 19. 15.  
Pro. 19. 5.

*Q. What is the tenth Commandment?*

*A.* Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his Oxe, nor his Asse, nor any thing that is his. Exod. 20. 17.

*Q. What is the purpose and end of this Commandment?*

*A.* To reſtraine all disorderly thoughts and motions which can bee conceiued againſt our neighbours person or ſtate, though there be no consent, nor yeelding of the will. Rom. 7. 15.

*Q. What things are chiefly forbidden in this Commandment?*

*A.* All motions and inclinations, and concupiſcences whatſoever proceeding from naturall corruption of originall ſin, though 1 Iam. 1. 14.  
1 Iohn 2. 16.  
Rom. 7. 23.

B 4      paſſing

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x Rom. 7. 19.

passing & without consent of heart, whether it concerne our neighbors person, or state, any way.

*Q. What is required in this Commandement?*

y 1 Thes 4. 4.  
Luke 10. 27.

*A.* A y generall conformity of the inner man of the heart to the pleasure and will of God in all things.

*Q. In case any part of this Law be transgressed, what is the punishment appointed by God?*

z 1 Iohn 3. 4.  
a Rom 6. 23.

b Reu. 21. 8.  
c 2 Thes. 2. 9.

d Deut 27. 26.  
Gal. 3. 10.

*A.* Every z sinne is a transgression of the Law, and the a wages of sinne is death, even the b second death, which importeth a c separation of the soule from God; and the d curse and wrath of God to the vttermost both in this life, and in the next.

*Q. By what meanes may this dreadful punishment bee auoyded, and the sinner deliuered from it?*

e Acts 4. 12.

f 1 Tim 1. 15.

*A.* Onely e by Iesus Christ, f who came into the world to saue sinners

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pers, and <sup>e</sup> who was made sinne for vs, that we might be made the righteousnesse of God through him. g 2 Cor. 5 21.

*Q. Shall all sinners then be saued?*

*A.* No, but such onely, such as lay hold on Christ by a lively <sup>a</sup> faith vnto <sup>b</sup> iustification. a Eph. 2. 8 9.  
b Rom. 5. 1.

*Q. What is iustification?*

*A.* It is Gods <sup>c</sup> accepting and accounting of a sinner as guiltlesse, not for any <sup>d</sup> righteousnesse of his owne, but vpon the <sup>e</sup> free remission of his sinnes, and the <sup>f</sup> imputation of Christs righteousnesse. c Rom. 3. 28.  
d Philip 3 9.  
e Rom 3. 24 25  
Col 1. 14  
f Phil 3 9.

*Q. Are such then as are iustified utterly destitute of personall inherent righteousnesse?*

*A.* No, for whom the Lord iustifieth, & them also he sanctifieth.

*Q. What is sanctification?*

g 1 Cor. 6 11.  
Eph 5 26 27.

*A.* It is a <sup>h</sup> state of holinesse wrought in vs by Gods spirit, wherein <sup>i</sup> grace beareth the greatest sway: and the <sup>l</sup> power of sinne is destroyed more & more, by <sup>m</sup> communion b Rom 5 2.  
c Phil. 2 13.  
d Eph 4 23 24.  
e Rom 6 12 14.  
f Eph 4. 22.  
g Iohn 15. 2.  
h Eph 4 15. 16.

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¶ Rom. 6. 4. 5. 6. communion with Christ in the power  
Phil 3. 10. of his death and resurrection.

*Q. What is Faith?*

*A.* It is a ° precious gift of God,  
whereby p we apprehend with assu-  
p Luke 1. 1. rance, and q apply with confidence  
Col. 2. 2. the r promises of God in Christ, and  
q Iohn 10. 28. the whole merit of Christs s righte-  
r 2 Cor. 1. 20. ousnesse and obedience to our own  
s Rom. 3. 26. consciences.  
t I Cor. 1. 30.  
¶ Rom 10. 10.

*Q. What are the principall Articles  
of this Faith grounded upon those  
promises?*

*A.* Euen those that are set downe  
in that which is commonly called  
the Apostles Creed, but are proued  
¶ Acts 10. 43. and interpreted by holy Scrip-  
tures.

*Q. What doth this Creede con-  
taine?*

*A.* The summe and substance of  
that which we are to beleue con-  
cerning God the ° Father, the Son,  
Iohn 14. 16. 17. and holy Ghost, three persons and  
t Iohn 5. 7. one God: as also concerning the  
Catho-

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Catholike Church, and the privi-  
ledges thereof.

*Q. What is the first Article of this  
Faith?*

*A.* I beleue in God the Father *The Creed.*  
Almighty, maker of heauen  
and earth.

*Q. What professest thou in this  
Article?*

*A.* I professe that for my selfe,  
and in mine owne person, I put  
my whole confidence in the true  
eternal God, the Father of Christ  
by nature, my God and my Fa-  
ther by grace and adoption in  
Christ; that hee is of infinite po-  
wer, whereby hee both made all  
things of nothing, and also orders  
and gouernes them at his owne  
pleasure, so as shall make for the  
greatest good of his Children; for  
this he can doe as a mighty God,  
and this hee will doe as a merci-  
full Father.

p Heb. 11. 1. &c.  
q 1 Cor. 8. 6.  
Eph. 4. 6.  
r Mat. 3. 17.  
Psalm 2. 7.  
Gal. 4. 4. 5. 6. 7.  
Rom. 8. 16.  
Gen. 17. 3.  
Gen. 1. 1. 2.  
3. &c.  
x Psalm. 104.  
Heb. 1. 3.  
Mat. 10. 29.  
y Rom. 8. 28.  
z Eph. 3. 20.  
a Mat. 6. 32. 7.  
11.

*Q. What is the second Article?*

*A.* And

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*A.* And in Iesus Christ his onely Sonne our Lord.

*Q.* What professest thou in this Article?

*A.* Concerning the second person in Trinity, I professe that I beleeue him to bee <sup>b</sup> Iesus a Saviour, that saueth me, and <sup>c</sup> all his people from sinne; to be Christ the annointed <sup>d</sup> Priest of God, to sacrifice himselfe for our Redemption; the annointed <sup>e</sup> Prophet to teach his Church; and <sup>f</sup> King, to gouerne by his word and Spirit; and that from this <sup>g</sup> anointing wee <sup>h</sup> all receiue some measure of spiritual graces. This Iesus Christ I beleeue to be the <sup>i</sup> onely eternall Sonne of God by incomprehensible generation <sup>k</sup> before the world, and to bee <sup>l</sup> Lord by <sup>m</sup> special right and <sup>n</sup> covenant to me and all his Church.

*Q.* What is the third Article?

*A.* Which was conceived by the holy Ghost, borne of the virgin

*Mary.*

<sup>b</sup> Mat. 1. 21.  
Luke 2. 11.  
<sup>c</sup> Ep. 3. 5. 23.  
Mat. 1. 21.  
<sup>d</sup> 1 Tim. 1. 15.  
<sup>e</sup> Heb. 9. 11.  
12. 13.  
<sup>f</sup> Esay 61. 1. 2.  
Iohn 4. 25.  
<sup>g</sup> Mat. 22. 27.  
11. 22.  
<sup>h</sup> Psal. 45. 17.  
<sup>i</sup> Iohn 1. 16.  
Eph. 4. 7.  
<sup>j</sup> Psal. 2. 7.  
Heb. 1. 5.  
<sup>k</sup> Ioh. 1. 1. 2. 3.  
<sup>l</sup> Iohn 20. 28.  
<sup>m</sup> 1 Cor. 6. 30.  
Eph. 3. 25. &c.  
<sup>n</sup> Hof. 2. 19. 20.

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*Mary.*

*Q. What professest thou in this Article?*

*A.* That as Christ is perfect God, so is he also perfect man, by the power of the Almighty, and by a special worke of the holy Ghost, sanctifying the substance of flesh and bloud which hee was to take, conceived in the wombe, and in the fulnesse of time borne of a Virgin, and vnder the Law, to redeeme vs that were vnder the Law, that wee might receive the adoption of children.

*1 Tim 2. 3.*

*p Luke 1. 35.*

*Mat. 1. 20.*

*q Gal 4. 4. 5.*

*r Mat 2. 1. 2. &c*

*f Mat. 1. 23.*

*Esay 7. 14.*

*1 Gal. 4. 5.*

*Q. What is the fourth Article?*

*A.* Suffered vnder Pontius Pilate; was crucified, dead and buried; He descended into Hell.

*Q. What professest thou in this Article?*

*A.* That Christ Iesus suffered arraignment, & scoffing, & scourging, & false accusation, and a vniuersall condemnation vnder Pontius Pilate,

*v Mat. 27. 11.*

*x Mat. 27. 18.*

*29. 30.*

*y Mat. 27. 26.*

*x Mat. 27. 12. 13*

*4 Mat. 27. 24. 26*

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*b* Luke 3. 1.  
*c* Mat. 27. 50.  
*d* Iohn 11. 50.  
*e* 1 Tim. 1. 15.  
*f* 1 Pet. 3. 18.  
*g* Rom. 4. 25.  
*h* Gal. 3. 13.  
*i* Mat. 27. 35.  
*j* Mat. 27. 50. 60.  
*k* Iohn 19. 39.  
 40. &c.  
 \* Mat. 12. 39. 40.  
 † Acts 2. 27.

*Pilate*, <sup>b</sup> Deputy of Iewry for *Tiberius Caesar*; that vpon sentence so giuen, hee <sup>c</sup> dyed for <sup>d</sup> me, and <sup>e</sup> for my sinne, the <sup>f</sup> cursed death of the <sup>g</sup> Crosse; that afterwards hee was buried by <sup>h</sup> *Ioseph* and <sup>i</sup> *Nicodemus*; and <sup>\*</sup> continuing for a time vnder the ignominy, dominion, and bonds of death in the state of the dead, hee so descended into <sup>k</sup> hell, the last and lowest step of his humiliation, as was best for vs and for the manifestation of the worke for which he came.

*Q. What is the fifth Article?*

*A.* The third day hee rose againe from the dead.

*Q. What professest thou in this Article?*

*A.* That Christ Iesus by the  
 1 power of his Godhead, as hee had  
 m laid downe his life, so he tooke it  
 vp againe, and <sup>a</sup> rose againe the  
 o third day, from the state of the  
 dead, that he loosed the <sup>p</sup> sorrowes  
 of

† Acts 2. 24.  
 1 Pet. 3. 18.  
 m Iohn 10. 18.  
 n Luke 24. 6.  
 1 Cor. 15. 20.  
 o 1 Cor. 15. 4.  
 p Acts 2. 24.



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of death, because it was impossible  
hee should bee held of them : and  
that the \* vertue of his resurrecti-  
on rayseth mee from the death of  
sinne, to the life of righteous-  
nesse.

a Rom 6.4.  
Phil. 3. 10.

*Q. What is the sixth Article ?*

*A.* He ascended into heaven, and  
sitteth at the right hand of God the  
Father Almighty.

*Q. What professest thou in this  
Article ?*

*A.* That Christ the <sup>9</sup> head of that  
mysticall \* body whereof I and all  
the faithfull are \* members ; after  
he had sufficiently \* manifested his  
resurrection, & ascended into hea-  
ven, to make \* way for our en-  
trance into the kingdome of glo-  
rie, that where the <sup>7</sup> head is, there  
the members might bee also; that  
there hee \* sitteth at the right hand  
of the Father, in equall maiesty,  
power, and glory, to \* reigne as  
King & Sauour ouer his Church,  
to

q Eph. 3. 23.  
r Eph 4.4.  
f 1 Cor. 12. 16.  
11 Cor 15 51  
67.8.  
v Ac 31 9.  
Luke  
x Iohn 14. 3.  
y Iohn 17. 24.  
z Psal. 110. 1.  
Heb. 1. 3.  
Eph. 1. 20.  
41 Cor 15. 25.  
Psal. 45. 6. 7.  
Esay 9. 6. 7.

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**d** Heb. 7. 25. 26. to make <sup>b</sup> intercession, and to plead with authority the merit of his righteousness and obedience for vs.

*Q. What is the seauenth Article?*

*A.* From thence hee shall come to iudge both the quicke and the dead.

*Q. What professest thou in this Article?*

<sup>e</sup> Acts 17. 31.

*A.* That when the <sup>e</sup> number of Gods elect is accomplished, and haue serued their time, then Christ Iesus shall <sup>d</sup> come in power and great glory, to <sup>e</sup> iudge al both quick and dead with <sup>f</sup> iustice; giuing to every sman according to his waies, and according to the fruit of his workes.

<sup>d</sup> Mat. 14. 30.

<sup>e</sup> Reu. 20. 12.

<sup>f</sup> Acts 17. 31.

<sup>g</sup> Ier. 17. 10.

<sup>h</sup> Reu. 20. 12.

*Q. What is the eight Article?*

*A.* I beleue in the holy Ghost.

*Q. What professest thou in this Article?*

<sup>b</sup> Mat. 3. 16. 17. <sup>h</sup>  
<sup>28. 19.</sup>

*A.* That the holy Ghost is true God as well as the Father and Sonne, that hee is the immediate <sup>i</sup> giuer

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giver of all grace, and the sanctifier and comforter of all the elect. 1 Cor. 14. 12. Eph 4 7.

*Q. What is the ninth Article?* 1 Pet 1. 2. 2 Theſ 2. 13.

*A.* I beleue the holy Catholike Church, the communion of Saints. 1 Iohn 14. 1. 7

*Q. What profeſſeſt thou in this Article?*

*A.* That there is a congregation of Gods elect, sanctified by grace, and ordained vnto glory; that this Church consists vpon the company of the faithfull of all ages and places, whether militant on earth, or triumphant in heauen: and that this society of Saints, haue both an vnion to Christ their head, and a communion by loue and the fruits thereof, with the brethren, fellow-members of that body whereof Christ is the head: and that I my selfe am a member of this body and society. 1 Cor. 1 2. Acts 20. 28. Eph. 1. 4 5. 1 Cor 1 2. Acts 20. 32. Rom. 8. 30. Heb. 11. 39. 40. 32 22, 23. Hos. 2 17. 26. Eph. 5. 32. Eph 4 3 4, 5, 6. Heb. 12. 23, 27

*Q. What is the tenth Article?*

*A.* I beleue forgiuenesse of sins.

C

*Q. What*

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*Q. What professest thou in this Article?*

e Heb. 9. 14.  
x Psal. 32. 5.  
y 1 Ioh. 1. 7.  
z Zach. 13. 1.  
Heb. 9. 14.  
a Mic. 7. 19.  
Ezech. 18. 22.

*A.* That both the <sup>v</sup> guilt, and the <sup>n</sup> punishment of <sup>r</sup> all my sinnes is so vtterly abolished and purged by the <sup>n</sup> blood of Christ, as if they had neuer beene at all <sup>n</sup> committed.

*Q. What is the eleuenth Article?*

*A.* I beleue the resurrection of the body.

*Q. What professest thou in this Article?*

b 1 Thes. 4. 16.  
1 Cor. 15. 1.  
2, 3. &c.

c Iohn 5. 28.

d 1 Cor. 15. 20.

42, 43, 44.  
Phil. 3. 21.

*A.* That the bodies of all that sleepe in the dust shall <sup>b</sup> rise againe at the day of iudgement, the wicked shall bee raysted by the <sup>c</sup> power of Christs voyce, the elect by the power of Christs <sup>d</sup> resurrection.

*Q. What is the twelfth Article?*

*A.* I beleue life euerlasting.

*Q. What professest thou in this Article?*

e 2 Cor. 4. 17.  
Col. 3. 4.

*A.* That eternall life containing the full and perfect <sup>e</sup> glorification of

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of <sup>r</sup> body and <sup>s</sup> soule in <sup>h</sup> heaven, is <sup>f</sup> Phil. 3. 21.  
the <sup>i</sup> gift of God to <sup>k</sup> me and all be- <sup>1</sup> Cor. 15. 42.  
leevers. <sup>2</sup> Reu. 7. 14.  
<sup>1</sup> Pet. 1. 9.

*Q. But how can we by faith obtaine* <sup>1</sup> Pet. 1. 4.  
*(as we professe in this Creed) a por-* <sup>1</sup> Rom. 6. 23.  
*tion in Iesus Christ, and in all the* <sup>1</sup> Iohn 3. 16.  
*blessings and prerogatives of his E-*  
*lect?*

*A.* Not by the dignity and me-  
rit of Faith, but because by <sup>1</sup> faith <sup>1</sup> Heb. 11. 1.  
only we apprehend and apply the <sup>Eph. 2. 8.</sup>  
satisfaction and righteousnesse of <sup>Rom. 3. 28.</sup>  
<sup>m</sup> Christ to our consciences, and all <sup>1</sup> Iohn 5. 10.  
the blessings depending thereon. <sup>11, 12.</sup>

*Q. How is this Faith wrought and*  
*confirmed in our hearts?*

*A.* Inwardly by the <sup>m</sup> Spirit of <sup>1</sup> Cor. 14.  
Christ the fountaine of all spirituall <sup>1, 2, 3.</sup>  
graces, outwardly by the <sup>m</sup> word <sup>Rom. 10. 17.</sup>  
of God, which containeth the pro-  
mises, the ground of Faith: and by  
the Sacraments, which are <sup>p</sup> scales <sup>Rom. 4. 11.</sup>  
of those promises.

*Q. What is the word of God?*

C. 2

A. The

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*Q.* The Bookes of the holy Canonick & Scriptures, containing the covenants both of our obedience to God, & of his saving grace in Christ to vs.

9: Pet. 1. 19.  
7 Exod. 26. 1. 2.  
&c.  
1 Iohn 5. 39.

*Q. What is a Sacrament?*

*The Sacraments.*

11 Cor. 11. 23.  
11 Cor 10. 16.  
11 27.  
11 Cor. 10.  
1, 3, 34.

*A.* An outward visible signe ordained of God to represent and truly to exhibit Christ crucified to every lively member of the Church.

*Q. How many Sacraments are there?*

7 Mat. 28 19.  
7 Mat. 26, 26.

*A.* Two, & Baptisme, and the Lords Supper.

*Q. What good can Infants haue by Baptisme?*

8 Gen. 17. 7.  
Acta 2. 39.

*A.* An entrance into Christs Church, by vertue of the covenant made with the faithfull and their seed.

*Q. What is the outward signe in Baptisme?*

*A.* Water, signifying the blood of

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of Christ purging the <sup>b</sup> conscience <sup>b</sup> Heb. 9. 14.  
from <sup>c</sup> dead workes, to serue God <sup>c</sup> Acts 23. 1. 6.  
in <sup>d</sup> newnesse of life: in which re- <sup>d</sup> Rom. 6. 4.  
spect it is called the <sup>e</sup> washing of re- <sup>e</sup> Tit. 3. 5.  
generation.

*Q. What are the outward signes in  
the Lords Supper?*

*A.* Bread, signifying the <sup>f</sup> body <sup>f</sup> Mat. 26. 26.  
of Christ, which was giuen for vs;  
and wine signifying the <sup>g</sup> bloud of <sup>g</sup> Mat. 26. 28.  
Christ, which was shed for vs.

*Q. How can you receiue the body  
and bloud of Christ, seeing he is in hea-  
uen, you on earth?*

*A.* By <sup>h</sup> faith, after a <sup>i</sup> spirituall, <sup>b</sup> Iohn 6. 53,  
not after a carnall manner. <sup>54, 55, 56, 57, 58</sup>

*Q. Why receiue you this Sacra-  
ment?*

*A.* Because Christ hath comman-  
ded, <sup>k</sup> Doe this in remembrance of <sup>k</sup> Luke 22. 19.  
me. <sup>1 Cor. 11. 24,</sup>  
<sup>25, 26.</sup>

*Q. What benefite shall you haue by  
receiuing this Sacrament?*

*A.* By this <sup>l</sup> spirituall food, my <sup>l</sup> Iohn 6. 27. 33.  
soule <sup>54.</sup>

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soule is nourished vnto eternall  
m 1 Cor. 10. 3. 4 life; and I am made <sup>m</sup> partaker of  
Christ, and of the merits of his  
righteousnes, obedience and death,  
n 1 Cor. 11. 26. whereof this is a speciall <sup>m</sup> memo-  
riall.

*Q. What things are required in  
receiuing the Lords Supper on your  
part?*

o 1 Cor 11. 28. *A.* First I must stirre vp the <sup>o</sup> gift  
of Faith, that I may be assured and  
p 1 Tim. 1. 15. belecue that Christ dyed for <sup>p</sup> my  
sinnes, and that his obedience to  
q Rom. 5. 19. 8. the death, is as effectuall to a satisfi-  
33. 34. fie Gods Iustice for my sinne, as if  
I & my selfe had dyed the second  
death.

p 1 Iohn 2. 1.  
Esay 53. 10.  
2 Cor. 5. 21.  
Gal. 3. 13.

*Q. What else is required?*

f Rom 4. 11.  
1 Iohn 1. 7.  
Heb. 9. 14.  
f Luke 24. 47.  
A 1. 22.

*A.* Repentance: for this Sacra-  
ment is a <sup>f</sup> seale of remission of sin  
in Christs blood, which <sup>f</sup> cannot  
be had without repentance.

*Q. What is yet further required in  
this businesse?*

*A.* Chri-



*A Catechisme.*

**A.** Christian loue and charitie,  
because this Sacrament is a seale  
of our vnion with Christ,<sup>a</sup> so of 1 Cor. 12. 12, 13  
our communion & fellowship with x 1 Cor. 12. 27.  
our brethren the members of Christ.

**Q.** Wee see our deliuerance from  
the snares of sinne and death, to bee  
by the meanes of faith in Christ, and  
that this faith is wrought and increa-  
sed in our hearts, by Christs spirit in-  
wardly, and outwardly by his word  
and Sacraments: what now ought  
our behauiour to be towards God, that  
hath done so great things by such com-  
fortable meanes for vs?

**A.** We ought hereafter not to Tit. 2. 11, 12.  
live to our selues, but to his glory, Rom. 12. 1.  
that gaue his Sonne Christ to dye 2 Cor. 5. 14, 15  
for vs, and rise againe.

**Q.** How may wee frame our liues to  
the best aduancement of Gods glory?

**A.** By <sup>a</sup>repenting of the lusts of a Tit. 2. 12.  
our former ignorance & wilfulnes,  
and by betaking our selues to a set-

## *A Catechisme.*

*b* Mat 5. 16. led course of sincere <sup>b</sup> obedience.

*Q. What is Repentance?*

*c* Mat. 3. 2.

*d* Iocls 1. 13.

*e* Esay 1. 16.

*f* Esay 1. 17.

*A.* A <sup>e</sup> change of the inner man vpon <sup>d</sup> hearty sorrow for sinnes past, from a course of <sup>e</sup> sinfulness, to a purpose and practice of <sup>f</sup> amendment of life.

*Q. Wherein doth repentance consist?*

*g* Rom 6. 4, 5, 6.

*Eph.* 4. 22, 23, 24

*A.* In <sup>g</sup> humiliation, and reformation, or conuersion.

*Q. How is humiliation wrought in the heart?*

*b* Prou 28. 13.

*i* Leuit 16. 19.

*3 Q 31.*  
*Ioel* 2. 13.

*A.* By a <sup>b</sup> plaine acknowledgement and confession of our sinnes, and a true <sup>i</sup> contrition and sorrow of heart for them.

*Q. Wherein consisteth the conuersion of a sinner?*

*k* Iam 2. 1, 11.

*l* Rom. 6. 13.

*1* Cor. 6. 20.

*m* Psal 119. 6.

*A.* In turning from <sup>b</sup> every euill way, and in framing the <sup>i</sup> whole man to the vttermost of his ability, to the seruice of God, in <sup>m</sup> hearty and true obedience, which is an infallible

## *A Catechisme.*

• infallible fruit of Repentance.

• Mat. 3. 8.

*Q. What is this true and sincere Obedience?*

*A.* As perfect obedience is a

• fulfilling of the whole Law in the

• Deut. 27. 26.

rigour of it, a thing <sup>p</sup> impossible

Gal 3. 10.

to vs in this state of corruption: so

• Rom. 8. 3.

sincere and true Obedience is a set

and settled course of <sup>q</sup> keeping the

• John 14. 15.

Commandements, heartily though

not perfectly, in <sup>r</sup> all things to the

• Psal. 119. 6.

utmost of our <sup>s</sup> abilitie and the

• Phil. 4. 13.

grace of God bestowed vpon vs.

*Q. Wherein doth this sincere Obedience consist?*

*A.* In <sup>t</sup> auoyding vngodlinesse

• Tit. 2. 11, 12.

and worldly lusts, & <sup>v</sup> performing

• Deut. 6. 5.

conscionable exercises of religion

• 1 Chron. 28. 9.

and loue to God, and the <sup>x</sup> workes

• Rom. 12. 7,

of our calling, and duties of loue to

8, 9.

<sup>r</sup> all men; and in <sup>z</sup> personall sancti-

• Gal 6. 10.

mony.

• 1 Thes. 4.

7, 8, 9.

*Q. What are the evidences of true and sincere obedience?*

*A.* Truth

*A Catechisme.*

*a* Psal. 51. 6.

*b* 1 Cor. 8. 12.

*c* Phil. 3. 13.

*d* Mat. 24. 13.

Reu. 2. 10, 26,

27, 28.

*e* 1 Cor. 15. 58.

Esay 42. 3.

*f* Rom. 6. 14.

*g* Mic. 7. 18.

*h* 2 Cor. 8. 12.

Luke 21. 3.

*A.* Truth<sup>a</sup> in the inward affecti-  
ons,<sup>b</sup> cheerfulness in the outward  
endeauours,<sup>c</sup> an earnest desire of  
attaining to a greater measure of  
perfection, and<sup>d</sup> constancy vnto  
the end.

*Q.* Will God accept this kinde of o-  
bedience?

*A.* He<sup>e</sup> will vndoubtedly, though  
in the worke there be no merit, by  
reason of the imperfection of it;  
yet because<sup>f</sup> wee who doe it, are  
not vnder the Law, in the extreni-  
tie of it, but vnder grace, & the  
weakenesse and wants of our affe-  
ctions are pardoned, and our<sup>h</sup> good-  
will and endeauour is accepted in  
Christ, as a testimony of faith and  
fruit of sanctification.

*Q.* But seeing many men are wic-  
ked and peruerse, what order hath  
God appointed for the restraint of those  
that cast off this yoke of sincere obedi-  
ence?

*A.* He

*A Catechisme.*

*A.* He hath appointed for those that live inordinately, <sup>i</sup> Ciuill authority; and <sup>k</sup> Ecclesiasticall discipline, to be executed by fit officers called and <sup>\*</sup> ordayned to that purpose. <sup>i</sup>Rom. 13.1,2,3  
<sup>k</sup> Mat. 18.15.  
16,17.  
<sup>\*</sup> Tit. 1.5.

*Q. What is Ciuill authority?*

*A.* The power of the <sup>l</sup> Sword in the hand of the Magistrate, for the administraction of iustice, <sup>m</sup> to the punishment of euill doers, and the praise of them that doe well. <sup>l</sup>Rom. 13.4.  
<sup>m</sup> Rom. 13.3,4.

*Q. Wherein doth Ecclesiasticall discipline consist?*

*A.* As the word of God is one of the <sup>n</sup> keyes of the Kingdome of heaven, even the key of <sup>o</sup> knowledge, to open and shut; so is Ecclesiasticall discipline another key, even the key of power to <sup>p</sup> bind and loose, by the censures of <sup>q</sup> private or publike admonition, reprehension, or <sup>r</sup> Excommunication, according to the nature of the offence, <sup>n</sup> Mat. 16.19.  
<sup>o</sup> Luke 11.32.  
<sup>p</sup> Iohn 20.23.  
<sup>q</sup> Mat. 18.15,  
16,17,18.  
<sup>r</sup> 1 Cor. 5.4,5.

*A Catechisme.*

12 Cor. 1. 6, 7, 8 fence, and restitution to the peace  
9, 10. and society of the Church vpon  
due prooffe of reformation.

*Q.* Is it in mans power of himselfe  
in this state of corruption, to per-  
forme the duties of sincere and true  
obedience, without incurring the dis-  
pleasure of God, and the danger of the  
Ciuill Sword and Ecclesiasticall cen-  
sure?

12 Cor. 3. 5.  
Gen 6. 5.

*A.* No, it is not, wee cannot of  
our selues thinke a good thought.

*Q.* How then shall we obtaine power  
to doe our duties in some measure, and  
pardon wherein we faile?

*A.* By Prayer to God, a most  
perfect forme whereof wee haue  
prescribed by Christ.

v Phil. 4. 6, 7.  
Eph 6. 18.  
x Mat 6. 9.  
Luke 11. 2, 3.  
*The Lords  
Prayer,*

**O** Vr Father which art in hea-  
uen, hallowed be thy name, &c

*Q.* What are the parts of this  
Prayer?

*A.* This Prayer hath three parts;  
a Preface, sixe Petitions, and a  
Con.

*A Catechisme.*

Conclusion.

*Q. Which is the Preface?*

*A.* Our Father which art in heaven.

*Q. What doth this Preface teach us?*

*A.* To direct our prayers to God onely, (for our selues and the brethren) who is a Father, and therefore willing; a heavenly Father, and therefore able to help vs in all our necessities.

*Phil. 4. 6.*  
*Rom 10. 14.*  
*1 Tim. 2. 1, 2.*  
*Eccl. 63. 16.*  
*Eph. 4. 6.*  
*Eph. 3. 20.*  
*Gen. 17. 1, 35.*

*Q. What is the first Petition?*

*A.* Halowed be thy name.

*Q. What aske wee in this Petition?*

*A.* That first and aboue all things the great name of God, as it is most holy and glorious in it selfe, so it may bee acknowledged and glorified by vs, in thought, word, and deed, to the uttermost of our power, according to the greatnesse of his maiestie, holinesse,

*Mat. 6. 13.*  
*Psal 111. 9.*  
*1 Cor. 10. 31.*  
*1 Pet. 3. 15.*  
*Rom. 14. 12.*  
*Mat. 5. 26.*  
*Psal. 145. 13.*

*A Catechisme.*

linesse, power, mercy, iustice, wisdom, truth, goodnesse, and all other attributes of his excellency.

*Q. What is the second Petition?*

*A. Thy kingdome come.*

*Q. What aske wee in this Petition?*

*¶ Rom. 8. 17. 21*

*¶ Col. 1. 13.*

*¶ John 17. 17.*

*¶ Rom. 8. 16.*

*¶ Ezech. 36. 26. 27*

*¶ Eph. 3. 14. 15. 16.*

*¶ John 17. 24.*

*A. That the <sup>k</sup> dominion of sinne being abolished in our earthly members, the <sup>l</sup> kingdome of grace may come in stead thereof, vnto <sup>m</sup> sanctification in this life, by the power of the <sup>n</sup> word and <sup>o</sup> Spirit of Christ, and vnto <sup>p</sup> glorification in the next life.*

*Q. What is the third Petition?*

*A. Thy will be done in earth as it is in heaven.*

*Q. What aske wee in this Petition?*

*¶ Psal. 103. 20.*

*¶ John 6. 29.*

*¶ Deut. 29. 29.*

*A. That as the will of God is done in <sup>q</sup> heaven, readily, cheerfully, and faithfully; so wee may <sup>r</sup> faithfully beleue, <sup>s</sup> obediently per-*



*A Catechisme.*

performe, and patiently beare the knowne and revealed will of God here on earth; and that in like truth and sincerity of affection, as it is in heauen, though wee cannot in like measure and degree of perfection.

*Q. What is the fourth Petition?*

*A. Giue vs this day our daily bread.*

*Q. What aske we in this Petition?*

*A. That the blessings of this life, as food, rayment, liberty, health, peace, wealth, and all comfortable meanes belonging to the outward man may bee daily giuen vs, and may bee sanctified to our vse, for the daily supply of our continuall necessities.*

*Heb. 10. 36.  
Iam. 4. 7.  
Deut. 29. 29.*

*x 2 Cor. 3. 12.*

*Gen. 28. 26. 27*

*Philom. 22.*

*Acts 12. 5.*

*Esay 38. 3. 5.*

*Psalm 123. 6. 7.*

*Prou. 30. 8.*

*1 Tim. 4. 5.*

*Pf 145. 15. 16*

*Q. What is the fifth Petition?*

*A. Forgiue vs our trespasses as wee forgiue them that trespass against vs.*

*Q. What*

*A Catechisme.*

*Q. What aske wee in this Petition?*

*A.* That as wee who haue but a slender measure of compassion in  
*f* Mar. 13. 21. 22 vs, doe *f* pardon and forgive in  
*g* Mark. 11. 25. *g* sincerity and truth, whatsoeuer  
26. iniury or detrimēt wee haue any  
Mar. 6. 14. way receiued by the malice or offence of any man; so the Lord  
*b* Psal. 136 1, 2, for his *b* infinite mercy in Christ  
3, &c. Iesus, would *i* fully pardon and forgive  
*j* Psal. 51. 2, 7. both the *k* guiltinesse and  
*k* Heb. 9 14. *i* punishment of all our sinnes;  
*l* Psal 32. 5. and *m* receiue vs graciously into  
*m* Hos. 14. 3. his fauour.

*Q. What is the sixth Petition?*

*A.* And lead vs not into temptation, but deliuer vs from euill.

*Q. What aske wee in this Petition?*

*A.* That when it pleaseth the Lord to *n* try and proue vs, hee  
*n* Gen. 22. 1. would also giue vs Christian fortitude,  
*o* Deut. 13. 1. 2. that we *o* faint not; and when  
*o* Prou. 3. 11. he

# *A Catechisme.*

he vseth & the flesh, & the world, or  
 & the diuell as his instruments, that  
 hee would not giue vs vp to bee  
 overcome and carryed as cap-  
 tives by their inticements, but  
 would deliuer vs, and giue an issue  
 with the temptation: that wee  
 may bee & freed from sinne and  
 death, from the world and the Di-  
 uill, and all other enemies of our  
 saluation.

p Rom. 7. 23:

q Gen. 30. 74

r 1 Pet. 5. 8.

f Rom. 6. 12 13

t 1 Cor. 10. 13:

v Psal. 116. 3. 8.

Rom. 7. 24.

*Q. What is the Conclusion of this  
 Prayer?*

*A.* For<sup>a</sup> thine is the kingdome, & the power and the glory, for euer  
 and euer, Amen.

x 1 Chron. 29.

11. 12.

*Q. What doth this Conclusion con-  
 taine?*

*A.* Arguments of assurance to  
 the conscience of him that pray-  
 eth, that hee shall & obtaine that  
 which is best for him: for if the  
 Kingdome be the Lords, then hee  
 will protect vs and doe vs good

y Phil. 4. 6. 7.

z Exod. 2. 24.

Deut. 30. 9.

Psal. 46. 9. 11.

D

as

## A Catechisme.

a Eph. 3. 20.  
 Psal. 135. 6.  
 b 1 Sam. 12.  
 22. 23.  
 c Iosh. 12. 5.  
 d Deut. 30. 9.  
 e Deut. 8. 16.

f Psal. 145. 13.  
 Iude 25.  
 Iam. 1. 17.

as subiects: if the power bee his, then bee <sup>a</sup> can doe it: if the <sup>b</sup> glory be his, then for his great name sake, he will neuer <sup>c</sup> forsake vs; but will alwaies <sup>d</sup> doe vs good vnto the end, and in the <sup>e</sup> end: especially seeing his kingdome, power, and glory, are established, and doe continue for all <sup>f</sup> eternity. Euen so be it, yea, and so it shall be.

*Q. What if when wee pray much we obtaine little, God not seeming to respect our prayers?*

g Esay 1. 16.  
 17. 8.

b Esay 59. 1. 2. 3  
 i Psal. 145. 18. 19

k Iam. 5. 16.

l Heb. 10. 22. 23

m Luke 18. 1. 2.  
 n Gen. 32. 26.

*A. Wee must then repent more soundly of those sinnes which make the <sup>b</sup> separation between God and vs: for otherwise the Lord is <sup>i</sup> nigh to all that call vpon him: wee must endeavour to pray with greater urgency and feeling of our wants, with greater <sup>l</sup> confidence and assurance in the application of the promises: wee must lastly bee <sup>m</sup> constant, wrestling as <sup>n</sup> Iacob did, with sup-*

## A Catechisme.

• supplications and teares, till wee o Hof 12.4.  
obtaine the blessing.

*Q. What if God in some good measure satisfie our requests, and answer our prayers which we make vnto him, by giuing peace to preserve our hearts? Phil 4.6,7.*  
*in Christ Iesus?*

*A. Then is it our duty to bee humbly & thankfull to his Maiesty; q 1 Thes 5. 18.*  
especially seeing we haue no other Psal 116. 1. 2. 3  
sacrifice to offer to him in recom- Psal 116. 12. 13  
pence of all his loue, but the Psal 50 14. sacri-  
fice of praise, euen the Hof 4. 3. calues of  
our lips confessing his name. Heb. 13. 15.

*Q. But why should we be thankfull to God?*

*A. In regard of all his v benefits v Psal 103. 1. 2*  
in a free mercy bestowed vpon vs, x Ephes. 1. 4. 5.  
and of our v vnworthinesse to re- 2. 8.  
ceiue the least of them. y Gen 32. 10.  
Psal 8. 4.

*Q. What if the Lord humble vs by affliction and bring vs low by some sharpe aduersitie?*

*A. Wee must in all things bee x Phil 4 6. 7.  
1 Thes 5. 18.*

*A Catechisme.*

Job 1. 21.

Rom. 8. 28.

1 Cor. 11.

31. 32.

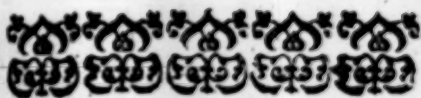
Heb. 12. 11.

Rom. 16. 27.

1 Pet. 3. 18.

Jude vers. 25.

thankfull, euen in \* aduersitie, be-  
cause <sup>b</sup> all things worke together  
for good to them that loue God:  
and though hee enter into iudge-  
ment with vs vpon occasion of  
some sinne, hee doth but thereby  
<sup>c</sup> chasten vs, because hee will not  
condemne vs with the world; Yea,  
hee doth so sanctifie afflictions to  
his children, as that they bring the  
<sup>d</sup> quiet fruit of righteousness to  
them that are thereby exercised.  
<sup>e</sup> To him therefore as is most due,  
must be rendred all honour, glory,  
praise and thanksgiving for ever,  
*Amen.*



*A Prayer for the helpe and  
direction of new beginners.*

**O** Lord our God, wee humbly beseech thee to magnifie thy great mercy in the forgiuenesse of our manifold and grievous sinnes, our foolish noysome and carnall lusts, our wicked and sinfull actions, the continuall infirmities and iniquities of this present life: O Lord, forgive and pardon all these our transgressions, for Iesus Christ his sake, who hath borne the burthen of them for our saluation, and satisfied thy iustice to the vttermost for vs as our suerty. Giue vs a true and a lively faith, to lay hold vpon the merits and obedience of Christ crucified, and to apply the same to our soules and consciences, that hee may be indeed vnto vs, wisdom, righteousness, sanctification, and redemption. Giue vnto vs true repentance, and the fruits of it, that wee may

*A Prayer.*

may have a comfortable assurance of the  
forgiuenesse of all our sinnes past; and  
that wee may finde grace to amend our  
liues for the time to come. O Lord sub-  
due our sinnes, and breake downe the  
power of them, that they may not pre-  
uaile against vs as they haue done. Make  
vs more profitable in our place, more cir-  
cumspect in our whole conuersation,  
that wee may bee offensive to none, but  
that wee may adorne the religion which  
wee doe professe. Keepe vs from lying,  
cursing, swearing, slaundering, railing,  
and all other distempers of an ill gover-  
ned tongue. Sanctifie vs by thy holy  
Spirit to the obedience of faith. Let thy  
word be a lanterne to our feet, and a light  
to our steps; open our vnderstanding  
that wee may know thee, and thy will re-  
uealed in thy holy word: put thy fear  
in our hearts that we may neuer fall from  
thee. Preserue vs from the temptations  
of the Diuell, from the inticements of  
the world, from the infinite corruptions  
of flesh and bloud, that none of these

works



*A Prayer.*

worke our destruction. Vouchsafe, O Lord, things honest and necessary for the supply of present wants, by sanctified and lawfull meanes, that wee may haue sufficiency, without intangling our selues wilfully in the snares of this world: giue vs grace in all things to keep a good conscience, & constantly to serue thee in the exercises of religion, in the duties of loue to our brethren, in the workes of our calling, and in personal sanctimony. Make vs willingly and cheerefully obedient to our gouernours, specially to the Kings Maiestie, in all humility and loyalty, whom wee beseech thee to blesse, with the Prince and Royall Seed, with graces needfull for so high a Calling, and with graces effectuell to their saluation. Make vs patient in all afflictions, prosperous in our godly studies, endeavors, and affaires. and vnfainedly thankfull to thy Maiestie for all corporall and spirituall blessings, daily multiplied and renewed; and neuer forgetfull of thine instruments whom thou employest for our good. Thou art  
our

### *A Prayer.*

our God for euer and euer, bee thou our guide vnto the death. Comfort all our afflicted brethren, be good to all that are vpright & true-hearted, as we wish to our owne soules, giue an issue out of all temptations, perfect thy strength in our weakness: let thy Sabbath bee our delight, let thy promises bee our stay and comfort in these conflicting daies of sinne, set thy hedge about vs and all that wee have, let not Sathan breake in vpon vs, let not vs breake out from thee. Finally, let vs live in thy feare, that wee may dye in thy fauour; and being faithfull vnto the death, wee may receiue a crowne of life by the merits and obedience of our Redemer Iesus Christ: in whose name wee further call vpon thee, as he himselfe hath taught vs, *Our Father which art in heauen, &c.*

**FINIS.**

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